TE EXAMINER; on Jefferson St., next de ar but on to the Post Office.

TERMS. DOLLARS PER ANNUM, IN ADVANCE SIX COPIES FOR TEN DOLLARS. PAUL SEYMOUR. POBLISHER.

invery Stuful in Itself, and Non-Fellow thip of those holding Slaves, the duty the Christian Church,-No. 4.

IV. Again, the prosperity and well-bein the church requires that she should have fellowship with slavery.

A distinguished philanthropist, who live in the South, was, not long since, charged with dereliction of duty in not joining the church, when he could discourse so eloquently about its duty and power. After acknowledging in a meek, and a very ap. propriate manner, his imperfections and short comings, he replied:-"I am not a member of any church, nor can I be so long as the churches fellowship slavery!"

One of the colporteurs travelling over our State not long since found an elderly lady who manifestly possessed marked intelligence and piety. She had had a con-nection with the people of God in her native land-England. On his enquiring to what church she now belonged, she replied: "I belong to no one in this country. nor can I, for they are all slaveholding

He, in common with the writer and others, has found many of our best citizens. who say they "can have no connection with churches fellowshipping slaveholders."-They feel that if the robbery of personal ownership-the dearest of all rights-"the sum of all villanies"-may be sanctioned by the church, then she might as well throw open the door to all immoralities, and scoff

A church that can gulp down one of greatest outrages upon humanity, they feel to be worse than no church-a delusion-a den of wolves, where the lambs of the flock are in danger of being devoured,-They feel that instead of the church being that levely Zion-"fair as the moon, clear as the sun, and terrible as an army of banners" -- she has become "a cage of unclean with the tears of orphans, the bring swest of mothers, and stained with the blood of ignocent men? If so, she will soon cease This leads us to notice,

V. The purity of public morals demands. that the church should have no fellowship with slaveholding.

and propriety, is as the reigning religion of the land. If we go to Corinth in the days of the Cæsars, we find the religion of the land sanctioning adultery and fornication. Hence, licentiousness of every form was found with the people; scarcely a virtuous man was known, and prostitution common with thousands of their females. If we look at the religion of the Goths and Vandels. the people conquering the Romans, we find their religion sanctioning war, murder and suicide. Hence, we find the people bloodthirsty, cruel, and revengeful, deeming these traits as virtues.

If we come to Turkey and look at the Mohammedan religion, sanctioning sensuality, and teaching the doctrines of fate, we find as a consequence, the people indolent, trusting to fate, and wallowing in licen-

C. M. Clay, describing the condition of the people in Mexico, says: "The corruptions of the churches have destroyed the morals of the people." Morals are as the

And when we come to America, we find the religion of the land so construed as to sanction slaveholding. Hence, human beings, temples of the Holy Ghost, are converted into property. The husband torn from the wife, the infant from the mother, and sold into returnless bondage; and no more concern in society, apparently, than if a cow, or hog had been sold. Human rights are plundered, and human affections are crushed with unblushing impunity .-And why? The church, the reigning religion, is made to sanction the same deeds. I could point to cases abundant, of recent occurrence, where professing christians-Methodists, Baptists, and Presbyterianssell, tear asunder even the infant and mother-of whom in our land, as done by chris tians, the words of the poet become pain

When I seek my bed (of straw) at night,

slaveholding regions, among the people. Babylon did. I have been trying to rouse

of these, and the many other vices growing out of slavery. For who does not admit, that if all the churches excluded slavery, treated it as an immorality, it would be regarded

The writer was once connected with a duce cost, fish, and timber, and his lordship would be told he had allowed Ameriship would be told h

rights?'- shall the oppressed go free?'- ing to his brethren, as far as he could, what Tens of thousands are rising up and saying; he believed to be truth, and having been "my vote shall be cast for no man who is brought to see that ecclesiastical relation is not in favor of this reasonable requirement. a closer relation even than that of commu. Yes, many think it such an immorality- nion around the Lord's table-for we coman act of such injustice-to deprive an un- mone with other denominations, as Methooffending man of his dearest rights-liber. dists, Baptists, or Presbyterians, when we ty, personal ownership-that they will not will not hold ecclesiastical relation with vote for any man who is a slaveholder-a them, - and that a dissolution of ecclesiasslaveholder by choice and practice. They tical relation is what is really meant by deem such an act a great moral disqualifi. the Apostle, in that passage, when cation, and will not bestow office on such commands us "with the extortioner, no, a man. Yet, many of these same consci- not to eat;" he then withdrew his fellowentious christians will go and sit down ship from such entirely. Not only comearound the communion table, over the outers, but slave-holders themselves, say emblems of that broken body and shed this only is consistency. blood so freely given for all-emblems of Also, our usefulness in other countries that Saviour who taught his disciples that is impaired by our fellowship of slavery .one is your master, (Christ), and all ye A Missionary under the care of the Baptist ere brethren."-yet here will these persons Board, writing from Mergui, October 27,

birds," "a hold of every foul spirit," and (commendable in deed in many things) 1846, says: place the very badge of discipleship upon MESSES. EDITOR punty. On, christians: shall the oride—
the lamb's wife—have her robes bedewed more particular about their temporal kingly acquainted with the system of American eral assembly of the Church-in the king. us. I am fully persuaded that did they dom of righteousness, they will commune know it, this would in substance be the fancountry the morals, the standard of right or hold ecclesiastical connection with such. guage of many a wild Karen. Such men cannot represent their interests | Will not the Karens become acquainted in the state of affairs, where dollars and with the history of American slavery? cents are concerned, but in the church, see not how it can possibly be avoided. where the purity of God's word and God's | Some of their young men are learning house are concerned,-where the interests our language; becoming acquainted with of the never-dying soul are at stake, --here our books, papers, &c. And when they such men are not only brothers on equal once begin to get the idea, they will not footing, but even "masters of ceremonies." Yes, men whose moral character is such

> cal connection. Christian brother, does not the world re lowing a camel? Can you expect the confidence of those around you, when you are ries would be at an end." acting thus? This leads us to notice another reason why you should have no fellowship with slavery.

visor of a county road, yet, for men of the

same character, they will hold ecclesiasti

VII .-- Your usefulness demands it. God has placed you here as a light to direct others in the path of truth and safety -as a laborer in his vineyard, and to prune it and fill it with branches of the true vine -as an ambassador on an important embasey: that of winning souls to Christ .-Now, your success in this work, with the blessing of God, depends upon the confi. ry an object of ridicule and contempt. dence which other men have in you, your judgment and purity. But when they see you contradicting your belief and your teaching by your practice, they cannot have at Toronto, which was called to deliberate confidence in your integrity. Whatever upon the proper mode of relieving Canada may be your inward desires to be careful that you do no wrong, they see not: but feel that you either love "ism" -- your denomination-more than righteousness, or allegiance of the Canadian people: that you regard your popularity and pleasure more than you do the truth, the cause

Again immortility, and the better part of chess, together with the christians, colled some vote it down.

Not only the cherch responsible for the phase of our public mortals, but for many of the unput law such the legistature of New York and the case, no long as the cherch responsible for the register of the phase of our public sentiment law who will be registered to the legistature of New York and the Legistat as an immorality, and the better part of against slave-holding, and not hold slaves Cape Horn to California, while the latter istry, which he thought showed anything existence, forced it upon us when we were

dom than Christ's kingdom-about the go- slavery. Did these ignorant but slave-havernment of the nation than the govern- ting heathens but know the slave holding ment of God. Such persons will refuse character of the American churches, would to vote for a slaveholder, not merely to they not say to our faces, 'Go hack, thou Assembly of the nation. But in the Gen- Rible before you come here to impose upon

cease their importunities until they know its history. And when it is once known. that they would not vote for them as super- it will spread like the wild-fire among the people. Some time since, I noticed in a ing from Bro. Kincaid: 'If the heathen were aware of the slave-holding character gard this as straining at a gnat and swal- of our churches, by whom the missionaries are sent out, the usefulness of the mission-

slave holding churches: carrying to the heathen that which is far worse than liquid fire-a gospel so construed, as to sanction in the converts "the sum of all villainies." Yes christian brother, by your acts and connection, your are making the gospel of the blessed Lord Jesus a curse to the heathen, a stench in their nostrils, and the missiona-· JOHN G. FEE.

A convention has just closed its session on which occasion the following remarks, made by one of the delegates, Mr. Gowan, shows on how slender a thread hangs the office? (Loud cheers.)

Mr. Gowan, after expressing his regret at being forced by this determination to move we may expect to see the vice common in slaveholding regions, among the people.

And as we advance to the South, where slaveholding is more common, and Bible defenders of slavery more numerous, we find these vices more common with the people.

A citizen of one of our inland towns, who is a member of the Presbyterianchurch in good and regular standing, told the writer the did not believe the two way of the word of God. Now, ell whome young man in the town; so general was a virtuous young man in the town; so general was a virtuous young man in the town; so general was a virtuous that he did not believe there was a virtuous that he did not believe there was a virtuous gauge may have been consistent. The provinces of Now South Now, all whome when the did not believe there was a virtuous that he did not believe there was a virtuous gauge may have been correct, or it ims have been too strong. But it shows how general, he believed the charach is responsible for the catisence of states or form. They you general, he believed the wine connected with a shown how general, he believed the country and the charach is responsible for the catisence of the provinces of the provi

to Montreal, his lordship would see what all. The Globe would reply that the pop-had been called the Elgin Marbles—a mon-ulation on the other side was greater. But be invincible, and whose ultimate triumph to Montreal, his lordship would see what had been called the Elgin Marbles—a monument of an act which he might compare the number of publications were greater. But the number of publications were greater in the State and Nation will be morally inches or more. Whenever I see them starting to in the State and Nation will be morally grow well I take away my poles or tails, and begin to the misfortune of a friend whom he once likewise; but the true difference consisted

Going through the streets of the late Capital of British North America, his lordship would see on every other house: "House to Let"-"Sheriffs' Sale"-"Bankrupt Sale," and if he imagined this state of things was and, while he would tell Lord Grey that ing from so authentic a source, we presume, only true of Lower Canada, and if he pro- we knew our fathers at home would not be will excuse the liberty taken by his correswould soon be seated in the cars of the only their blood in our veins would prevent us fore our readers: -N. Y. Eve. Post. railway yet made to connect the two sec- from allowing ourselves to be insulted. He tions of the Province, There, too, he would would tell Lord Grey that though Great learn that men had been glad to sell their Britain had injured us, and, though he stock in the undertaking at 40 per cent dis- would take that as the chastisement of a count, and could not now sell it at 80 per child by its parent, yet that the child might ness done here—and it is increasing tapid—machinery by which the two ploughts are counted to be chastised too severely. He would tell ly. I really believe that this city has douthose whom they could not vote for for the of your valuable correspondents, tell me ascend the St. Lawrence, the first place of him that we had a duty to ourselves, our bled in houses and tents since I arrived, lowest office. Yes, they welcome and fel- how to meet the following objection, which stopping was Prescott, and its rotten walls country, our children. He was not pre. the 18th August. It seems to me like a corn had been raised the past summer, and which lows of the same men are crying "down with the churches," and christians, who, by their fellowship in integrating duty, are responsible for this occasion of contempt. We want not the church destroyed, but we want the church partified, established on the principles of justice and purity. Oh, christians! Shall the bride—party of the laws of t mized road; but he would be asked in all this, where was the farmer's wagon, the durham boats, or batteaux, bringing goods and taking them away. He would be point particularly in Congress—their General of your own country, and give them the employment to hundreds. You have driven, he would be told, the proprietor of that establishment to be an Annexationist by your present policy-you have driven his public paper the following remark, as com. ston, said he-now, as he heard, about to against the Democracy of the slave States, world, in which young and enterprising Other missionary boards—our largest boards—our largest boards—are planting in heathen countries paying 30 per cent. Cobourg and Port Constitution and this glorious Union would and can endure exposure, average \$10 to leaves changing and fruit withering, I at come ap-

saw dying, after what was called an honor. in this, that, on the other side, every farmer able duel. He might mourn departed worth, was able to take three papers, while here would be found that carriages could be cheaper than those by our own makers .ceeded to Upper Canada, his Lordship bullied, yet he would also tell him that pondent and curselves in laying them be-

This state of things could not be endured,

From the Augusta (Me.) Ace.

The duty of the Democratic Party on the Bay State, published at Lynn, Massachu- make money fast enough. The common-Bay State, published at Lynn, Massachusetts, is the author of the following article:

The question now comes up—and it can ters and joiners \$15 a day, and all kinds should, this requirement is immensely overthal anced by the amount of work performed. It reworkmen to the adjoining States. On that, the Johnstown frontier, large numbers of persons were engaged in the immoral of months and a prudent man can live here, taining nominations or raising new issues. occupation of smuggling, and his Lordship What is the duty of the Democratic party of he has a mind to, and live well enough, that a good team, either oven or horses, went would be asked, if these men must not pant, on the subject of slavery in the Territories for \$1 a day. Very few do it, because plough four seres in a day with the simp e man would be asked, if these men must not pant, on the subject of slavery in the Territories for \$1 a day. and with reason, for a state of political ex. We answer-it should "go where Demo- they board at hotels for \$20 or \$30 a ure of seeing at its close istence, where they could honestly get their cratic principles lead." If it does not, it week, or boarding houses at \$15. tea and their sugar as cheaply as they now ceases to be the Democratic party. Its ex- I am getting my office systematized, and did by sanuggling? Mr. Gowan then went istence in this State, and all the free States, am very much pleased with my position .over the state of things at Gananoque and depend upon such a course. We do not I am in excellent health and spirits. Were Kingston, in a similar strain to the above. wish to see the Democrats of this State, or I 20 or 10 years younger, I would never But for the military establishments at King- the Democracy of the free States, arrayed leave California-it is the place, for all the my most valuable pear trees by be removed to Toronto-Kingston would the North against the South, or the East men can make fortunes-aside from the be no bester off than Prescott. If his Lord- against the West. No section should be gold to be had for the digging. ship went into a foundry there, he would antagonistical to any other sections upon I do most seriously assure you that there be told that American goods came into sectional grounds. We live under a Con- is no humbug in the gold. It is here, and Kingston for 7 1.2 per cent., while Cana- stitution that throws its broad shield of pro- in quantities that never can be exhausted dian goods could not go to the other side tection over the whole Union. Under that in our generation. Men who are hardy. Hope were truly beautiful places, but let we live and die. South Carolina has a \$20 a day—and I saw a man from Orehis Lordship enter there, and he would right to enjoy her own "peculiar institugon yesterday, who has himself dug out and had been used, and it was uncertain which was the there find the farmers pouring in with produce, and would learn that if they could do not believe that she has the right to to Oregon. He says there is enough left, deposit their wheat on the other side, they seize and imprison the citizens of other and he has got all he wants. He had been would get 5s per bushel, while depositing States, not charged with any offence against three months at work. This city is as orit on this side they get but 3s. 6d. If a far- the laws; or to carry her peculiar institu- derly as New York, and a great deal more mer had a surplus of 200 bushels, that tions into territory belonging to the people healthy. The climate is rather too cool, if was a tax of £15 per annum, which he of the Union, without their consent. The any thing. No thin clothes are ever needpaid for the connection. The Globe had power to keep slavery out of the territories ed here. I must close. asked if the farmers were to sell their all is one of the common powers conferred by legiance for a few cents on a bushel of the Constitution upon Congress, and as wheat? He might ask if those who had such has been exercised. The only quesnearly swung in 1837 for their deeds of tion is upon the expediency of doing so. from the interior of Mexico, says that large that day, were going to sell their princi- Does any Massachusetts Democrat believe ples, for which they then risked their lives, that slavery is a republican or democratic \$50 worth in one day. Among the liberal merely to sustain those friends of theirs in institution? Does he not rather believe that purchasers, was a Priest, who expressed his it is a violation of the spirit of our free in-Now, coming to Toronto, Lord Grey stitutions-an outrage on humanity, and was not published in Spanish. would find the Globe-who told us of what an offence against Heaven? Mr. Jefferson we were going to lose-to throw away by thought so—the great apostle of our faith and the founder of our political creed. ther was talking about the sin of slavery, and the recreancy of christians in regard to it. The neighbor to whom the conversation was directed, himself not a professing christian, replied: "Mr. —, your talk is good, but your practice is bad." What he meant was, that his neighbor regarded the relation as sinful, and yet fellowshiped it in the church. The bothers was designed as sinful, and yet fellowshiped it in the church. The bothers was designed and unseed basis; we are following her example—who is a question of the sample and size of the arrivals at Question of resolutions of which he had given notice which could be used, if the arrivals at Question of slavery, and the recreancy of christians in regard to it. The neighbor to whom the conversation was directed, himself not a professing christians, replied: "Mr. —, your talk is good, but your practice is bad." What he meant was, that his neighbor regarded the relation as sinful, and yet fellowshiped it in the church. The bothers was designed to the fellowshiped it in the church. The bothers was designed to concealed the arrivals at Questions of which he had given notice which could be used, if the arrivals at Questions of which he had given notice which could be used, if the arrivals at Questions of slavery, and the recreancy of christians in regard to it. The slave States where the was defined the many extendable used to stand until the sealty stage that it will in quanting that there are many extended with those from New York. Our own fellow-subjects only came the faily derivative of standard professing christians are read to find the many designed to concealed the thorac whom the conversation which could be used, if the arrivals at Questions of which he had given notice become the wiscense where the many extended to stand until the sealth standard professing christians are read to find the many designed to the same that the many who were a standard professing christians are read to find the many extended to stand until the sealth and sugar and it was making Theres not a thing that meets my sight,
But tells me that my soul's delight,
My child is gone.

I sink to sleep, and then I seem
To hear again his parting sortem.
I start and wake—"the but determined in the following her example—who family tolls and griefs are o'ter.
And I shall reach that happy shore,
When the ment of the probably have somewhat as sinkly, and yet fellowshiped it in the following her example—who shall impact the probably have somewhat as sinkly, and yet fellowshiped it in the following her example—who shall impact the fellow should be a man with one arm, president seeds—and it was England, not her faithful children views on the subject. We would entire no slave to leave his master, or injure as sinkly, and yet fellowshiped it in the formation of the preserved, and observed as a sinkly, and yet fellowshiped it in the formation of the preserved, and of the preserved, and observed the preserved, and of the fairned that part of the man or party that would entire no slave to leave his master, or injure as sinkly, and yet fellowshiped it in the formation of the store, and of the fairned that preserved, and one there is more thanks in the formation of the store, and the fairned that preserved, and one there is more thanks that the preserved, and of the fairned that party from the city. It was the Prosective policy which though the love of Britain might be thought a prejudice, it had become a principle. He therefore, proposed, if this first resolution or was all regard slave-holding as the worst form of extortion; and also, my God commands me to come out from a corrupt command me to come out from a corrupt was the fermine that the prevention of the present. Next, the Globe spoke of ingration of pounds, shiftings, and prevention of the supplied. The following her example—who have on start of the fermine to start the following her example—who have one start the following her example—who have one start the following her example—who have one start that the prevention of the frame that the prevention of the

The following extracts are from a letter but could not forget in his grief the insult they could scarcely take one a piece. Go. which his friend had died to reverge. they could scarcely take one a piece. Go. the recently appointed Postmaster at San ing into a coach makers, too, in Canada, it Francisco. It was addressed to a friend brought from the other side and sold here in this city, and was not designed for publication, but the interest which attaches to any statements about the gold regions, com-

SAN FRANCISCO POST OFFICE, ! Sept. 22, 1849.

suppose, twenty thousand people here, and thousands are arriving every month. Most have their eyes on the mines, but some, by every arrival, fix themselver down here, in progress. I think that no one who has see

RELIGION IN MEXICO .- A colporteur numbers purchase books. He sold over regret that the whole of D'Aubigne's history

need no post to make them grow nor to hold them to their place. Nine out of ten will grow if you keep things from running over them, and frequent ly ninety-nine out of one hundred if it is a sea sonable time for grafting.

Being at Worcester a few days ago I was invited to examine the Double Plough, recently patented by W. O. Bartiett, Esq., of that city, and to see its operation. It is a very simple machine; it is, in fact, two single ploughs yoked together, and, like a well-trained yoke of oxen that will do their work without a driver, seems as if endowed with

straight as if drawn by a strict mathematical pro-

I have within the last few years lost nearly a

"fire-blight"—commencing at the extremities, and dying downwards. Viewing the disease very much like hydrophobia, incurable, i have fait at liberty to try all kinds of experiments, and from present indications, I am satisfied that I have discovered a remedy. sovered a remedy.

disappeared, I emptied a quart oil-can of whale oil upon the exposed and steaming mots, and also upon the hedy of the tree. The next day I syringed the whole tree with oil-can water, very strong. Shortly after, I discovered a new bark forming under the black, dead bark outside, and now the

under the black, dead bark dusside, and now the tree is really a curiosity.

My impression is that the real specific is the whale oil, but as I had used the boding water in both experiments, it should be mentioned as a concomitant, and it may be found executed to a cure. The tree upon which I tried the same remedy last year was not as much diseased, and having cut off the black part, I had no opportunity to discover the effect upon the diseased limits. The tree revived at once, and has since evinced to symptoms of disease.

Hubson, July 19.

Stage you Currise Grass .- A writer on the